H. 173.

A SERMON PREACHED Before the CONVOCATION OF THE Clergy in Ireland.

At the Cathedral Church of S. PATRICKS in *DUBLIN*, May 9. *Anno* 1661.

At the time of their General Receiving the H. *COMMUNION*.

By THO. HACKET, D. D. and Vicar of *Cheſthunt* in *Hartfordſhire*.

LONDON,
Printed by *D. Maxwell*, for *Tho. Davies* and *Th. Sadler*, at the Bible in S. *Paul's* Church-yard. 1662.

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TO THE

Right Reverend Father in God

MICHAEL

LORD BISHOP

OF

CORK, CLOYNE, ROSSE.

And

One of the Lords of His Majesties most honourable Privy Council in the Kingdom of IRELAND.

May it please your Lordship,

THis ensuing trifle was not a voluntary, but a piece of obedience to the collected body of the Clergy of Ireland; their Commands gave it first life, since publication: Some Schoolmen say Angels (to the enervating Christs Divinity) may Create; surely were the sentiment true, it might be usefull to me at this time: I might hope those Analogical Angels might work something out of this nothing. However I desire that nothing of Divinity may be injur'd by it; of which it contains many rem-

nants such as Pedlers use to broak in, and those but narrowly handled, because being many they shoulder one another for elbow room: yet I must assert something of Election in them too; Your Lordship knows the Meridian of Ireland, *and they were in some measure fitted for the Longitude and Latitude of many of the Clergy there: That is, the state th y have been (not are) in, through the wise conduct and great sedulity of the Reverend Fathers of the Church, and your Lordships (in a most eminent manner) in your own Province, where you have wrought great changes with little; not made ruine, and power the Instruments of your Reformation, but solid convictions, and amicable insinuations; So that now, though all the Diocess be right, no man complains of wrong; and the once seduced are not affraid of their Bishop, but ashamed of themselves: a vertue so much the greater in you because acted on the scene, and to many of the persons by whom in bad times your self suffered, when Loyalty and Orthodones were your Lordships greatest Crimes, and Schisme and Persecution their Virtues; yet their Repentance has kept them safer, than your Innocence could you; and your mercy has changed them, when their cruelty could not you.*

My Lord finding your influence so generally benign, I could not fear a soure aspect; if my understanding could

could not, my memory might relieve me from your favours to my ſelf which are freſh and recent; my hopes muſt be the ſame with the Moons now, who by ſheltring her ſelf under the Suns beams, has all her ſpots hid: Your Lordſhip has goodneſs enough to communicate theſe truths; that theſe papers were the ſcrapps of an ill memory, diveſted of all helps from Books, the products of almoſt an inch of time (but two poor dayes) the ſubject inſolite (to preach on a Sacrament before a Convocation) and the Authour having the Sea ſo newly floating in his brains, that it might well drownd all things which it found there. And who will not believe ſuch an Authority, eſpecially when the work it ſelf conſpires to give in ſo clear an evidence to it. Had thoſe obſtacles been removed, poſſibly another air might have animated theſe papers: However, in the unhappineſs of having done ill, I have the happineſs that charity may conſtrue I might have done better. If any think this diſcourſe bends not enough on practiſe, they muſt remember, that it was not conpoſed for the body of the Church, but Quire; it was practical for them, it muſt be more by them: the dreſs of it I leave to your Lordſhips favour, but the truth of it to the greateſt ſeverity; for as I cannot offend that, ſo I would not this; being a Father of the Church ſubmits all truths to your cognizance, but having a particular

charge

charge of the ſphere whereto I have the honour of a Deſignation, my motions in it more eſpecially; wherein as I would at no hand prove erratick, ſo my judgment ſhall take its meaſures of acceſs or retreat alwayes from your Ecliptick, whileſt your charge: Thus my Lord deſign and duty have ſtept in to diſhonour you with this patronage; but had both failed, friendſhip and love would not; that (before this late more Auguſt dependance and ſubordination) had the power of making, and (if they ſhould expire) will alwayes have of keeping me.

Your Lordſhips

Moſt Faithfull,

And

Moſt Humble Servant.

THO. HACKET.

ERRATA.

PAge 3. marg. r. חסי׳ים. p. 5. marg. for *pral.* r. *præt.* p. 7. marg. r. *Eutich.* l. 29. r. *Jehudah.* p. 8. l. 8. r. *though.* l. penult. r. והמגדה p. 9. l. 32. r. *large.* l. 35. r. *comes.* l. ult. *whence.* p. 10. l. 2. r. *is.* l. 23. r. *were.* l. 24. r. *was.* p. 14. l. 1. r. *reports.* p. 15. l. 6. r. *extatically.* p. 16. l. 20. r. *or.* l. 27. r. ἀγγέλων. l. 33. r. *Acoluthoi.* p. 18. l. 17. before *found* add *will.* p. 19. l. 23. r. *Mumbaz.* p. 23. l. 31. r. χρίσω. p. 24. l. 31. r. *began.*

TEXT. 1 Cor. 14. 16.

Else when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of Thanks.

THe Jews had among their Claſſes of Science, one who particularly devoted it ſelf to the opening myſterious places in Scripture; the Maſter of which houſe was called בעל המרש and ſeems to be one of thoſe alluded to 1 *Cor.* 1. 20. *Where is the wiſe? where is the Scribe? where is the diſputer of this world?* *Introduct. Vide Druſ obſ. l. 4. c. 6. Full. Miſc. l. 3. c. 7.*

So had the Primitive Chriſtians (but theirs was by Inſpiration) as appears, not onely that it is numbred amongſt the gifts, 1 *Cor.* 12. & 1 *Cor.* 14. but by ſome fragments that are left of this way ſtill (in the myſtical expoſitions of many places of the Old Teſtament, that go under St. *Barnabas* name) and by the pretenſions of the Gnoſticks, who (as if their Sect had monopoliz'd the Spirit) ſet out a *Pandect* upon the whole Scripture in this way, *Lemper Not. ad Bert. de Rel. Hebr.*

Would to God (had it ſo pleaſed him) for the ſake of this preſent Chapter, that ſome of thoſe Guides had remain'd with us till this day; we ſhould not then have laboured under thoſe

great Obscurities that have confounded all our Criticks in their sagacious Conjectures upon the Nature, Number, and Distinction of Primitive Gifts: These are now such *Stellæ nebulosæ*, clouded Stars, that the most Nasuted indagators of sublime things know not within what Numbers or Figures to comprise them: 'Twas St. *Chrysostome*'s complaint, That we have not onely lost the Gifts themselves, but the very Memoir's of what they were are ravish'd from us. Therefore I shall wave the guidance of such Erratick Lights as might make me stray up and down this Chapter, and fasten my self immediately to the words of the Text, *Else when thou shalt bless*, &c.

Chrysost. in 1 Cor. 12.

Division. In which (apposite to the great Solemnity of this day) you have the Scheme of a Sacrament or Holy Communion (which I must desire may for the present be a concession, till the explication of the several parts do evince it) and in it, 1. The Service or Office at the Sacrament, (*Bless.*) 2. The Minister or Mystes, (*thou.*) 3. The manner, an extraordinary adjunct concomitant, (*with the Spirit.*) 4. The Eucharist or Banquet it self, expresst in the words (*at thy giving of Thanks.*) And 5. The Communicants, who are described 1. by their Name (*the unlearned,*) 2. Their Room or station, (*occupies the room of the unlearned,*) 3. Their Duty at the Celebration, (*to say Amen at the giving of Thanks*:) Of which clause I shall say nothing, because the Idiot (and so his duty) is excluded this day from this Society.

With the first of which (the Holy Communion or Sacrament) I should begin; but that the first word of the Text is a part of it likewise, and a string by which some sap will climb to it from the main Roots of the Context: Thence I shall therefore commence my Observations.

Else. *Else*] Is the method of establishing a Principle by that Metaphysical way of probation call'd, *Ductu ad incommodum*; the Principle in this Chapter laid, is, That the Gift of Tongues (like Foreign Ambassadors) ought not to go without their Interpreters: The *Incommodum* will be, *Else, how shall the Unlearned sing his part in this Divine Quire*, give up his assent or *Amen* to a Prayer which he understands not? Besides which, the Apo-

stle

ſtle ſeems to preſs another Abſurdity from the ſpeaker, 1 *Cor.* 14.14. *If I pray in an unknown Tongue, my Spirit prayeth, but my Underſtanding is unfruitfull.* A Prayer in an unknown Tongue, (though that Tongue diſpenc'd miraculouſly) eludes all the benefit that ſhould redound from it, both to the ſpeaker and hearer, the Prieſt and the People. Onely to this there will lie ſomething croſs from 1 *Cor.* 14 4. *He that ſpeaketh in an unknown Tongue edifies himſelf.* One of the Ancients labours to ſolve this, by a partition of thoſe that were gifted with Tongues; Καὶ πῶς μὴ οἶδεν ἃ λέγει; *And what if ſome underſtood not* (ſaith he) *what themſelves ſaid?* As if he ſhould ſay, Of thoſe in the firſt times that had the gift of Tongues, ſome underſtood what themſelves ſaid, and theſe (as *verſ.* 4 expreſſes) edified themſelves; but others did not, and to ſuch (as it is *verſ.* 14.) their Underſtanding was unfruitfull. But the Knot may be another way untied, by making this (not a ſeveral, but) the ſame Abſurdity which is mentioned in the Text; and then the importance of (νῦς μυ ἄκαρπός ἐςι, verſ. 14.) *My underſtanding is unfruitfull*, will be, *My underſtanding will be unfruitfull to others.* And this acception of νῦς (beſides that it ſeems ſo commented on, in *verſ.* 15. of this *Chapter*, ſo) 'tis derived from Antiquity, like the former.

S Chryſoſt. in 1 *Cor* 12.

Theodor.

Uſe. Which Principle, and the attending *Incommodum*, I ſhall enforce no other ſequel from, then that the Palm ſeems to be put into the hand of the Proteſtant againſt the Papiſt (in that great queſtion about Prayer in an unknown Tongue) by the determination of this Chapter. And when the Doctors of the Romiſh Confeſſion do not onely reconcile, but wring Arguments out of this Chapter againſt Prayer in a known Language, they ſeem to me to ſhew us that little pretty device taught out of Opticks, that is, On ſome ſheets of Paper (through the light that their Glaſſes conveys to thoſe Novices that muſt remain all the while within the Chambers of darkneſs) they give an umbrage of all the radiant Truths that ſhine in this Chapter; but ſo tranſpoſed, that their Elocations are quite contrary to their natural ſite; the head ſet where the heels ſhould be, and the left-hand marches into the room of the right. The ſame Orders the Jews preſcribe for Prayer in a known Tongue amongſt themſelves,

Aguilon. Opt. Lib. רסיריכ *Num.* 586.

אם יבא אליך &c. *If one come to you ignorant of Hebrew, yet fearing God, bid them learn to pray in that Tongue which they understand*, &c. Thus did Gods first People begin the Copy for us to write after.

2. As [*Else*] therefore redargues this practise in some persons, so it must some persons for this practise; the practise was the abuse of the miraculous gift of Tongues, and therefore the persons must be such as were endowed with this miraculous Largess; from whence this other sequel will gently be drawn out.

Observ. 2. That even those that were immediately inspired, and gifted from God (both to and by a miracle) were subject to the Governours and Church Reiglement of those times and places wherein they lived; I shall enlarge this position onely from a double process: 1. Their institution, or the apertures of the doors of the Church to them: 2. Their acts and doctrine after their reception into office.

1. Primitive Doctors and Prophets were accountable to their Superintendants or Governours of the Church, for their calling or ordination into it.

Chrisost. 1 Cor. 12. Saint *Chrisostome* sayes Καὶ γὰρ μισθὸς ὁ διάβολος ἐπεισήγε τοῖς πνευματικοῖς, ψευδοπροφήτας, that when the Divel had minted a great deal of false coin with the currant gifts of the Spirits in the first times, so that men wanted a touchstone to discern the true prophet from the false, God gave the Church likewise a miraculous gift to seperate between the impostor and the true; which is alluded to Revel. 2. 2. *Thou hast tried them which say they are Apostles and are not, and hast found them lyars*: the thing and manner too is plainly confirmed by that expression of *Clemens* concerning St. *John*, that he used to go abroad into the Country (from his aboad at *Ephesus*) *Euseb. Eccles. Hist.* Κλῆρον ἔνα τινὰ κληρῶσαι τῷ ὑπὸ τοῦ πνεύματος σημαινομένῳ, To ordain such into the Clergy as the Spirit would give him secret indications of; yet besides this, they had it seems some establisht publick Canons to be a standard to measure such by: The onely (or a chief and grand one) was that which 2. Apostles mention in words tantamount, 1 *Cor.* 12. 3. & 1 *John* 4. 1. The confessing of *Jesus Christs* Divinity and Humanity.

This

This seems to be a rule of a wide extension; but we must understand it, 1. either negatively, that the denying these Capitals in Religion shewed a false Prophet, though the affirmation demonstrated not a true: or 2. (which fals in neerer with the words of those Scriptures and the sence of antiquity) that God in those times would not suffer any fallacious Spirit, to be able to preach those foundation Truths, not onely to discover those persons that belong'd to Satan, but to evidence that those truths did onely proceed from God; Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, was said long agoe by *Policarpus*: *Socrates* would have this place antiently to have been read, *he that dissolves Jesus*, which if true, would make up another Reason. 2. For their Carriage and Doctrine, Sentiments and Actions; It shines cleer from the rays lent it in this Chapter, *v.*26. The Apostle corrects the confusions, exorbitances of such; How is it then brethren; when ye come together, every one of you hath a Psalm, a Doctrine; & *v.* 29. *Let the Prophets speak two or three, and let the other judg*; This was not a mixt preaching of divers at one time, as some persons of a separate profession have of late thought and copied: But an excercise for the tryal of probationers in the Schools, how far their proficencies answered either their own ambitions, or their friends expectations; The Pseudo St. *Ambrose* runs it up to a Jewish Original, whose candidates for degrees and their novices too, were by an Assembly of their Doctors posed; and sometimes for their clearer understanding they asked them questions *vicissim*, and their Seniors maturelly putting all together, passed their grave judgments on them; This account seems to untie that knot of our Saviours sitting among the Doctors, and interrogating them at 12. years old, *Luke* 2.46. which expounded for a Scholastical exercise, will not seem very insolent; these Jewish posers were called דרשנים from דרש *inquirere*; and by analogy to this the judging of the prophets in the verse may be without constraint interpreted; But farther *ver.* 32. the Apostle saith, *The Spirits of the Prophets are subject to the Prophets*; (*i.e.*) not onely to the Prophets that possessed them, so that they might command their own Spirit to stop when they pleased, that place might be given to another Prophet to take his turn in speaking, and not after

Leo. Epist. 4. *Policarp. Ep. ad Philippe*: *Soc. Hist. Eccles* 7.32.

Ambrose in 1 Cor. 14. *Drus. Pral.*

after the wild fury of the heathen afflations, whose spirit was a storm within them, forcing them with impetuous hurricans beyond the conduct of their natural bent, and not conducting them by silent and pleasing gales, like the waftings of the holy Spirit; But it signifies a subjection of their Spirits (*ie.* their prophecies the effect of their Spirit) to the judgment and discussion of other Prophets: First to enquire into the verity of them; or secondly, to add improvements or elucidations to them; sometimes a thing being revealed to one, but the full extension of this in its use or latitude was to be interpreted by another; As in this Chapter it appears, that many of them abounded with miraculous gifts, but the true Uses and Limits of them they received from the Apostles ministration, who subdues them here to a true and orderly use of them. And this practise reached down to *Tertullians* days, who tells us, That the pretensions to all Inspirations (and his age abounded, and himself was not free of such) were opened before, and submitted to the Censure of the Church-Rulers, and according to their palate for them accepted, or totally cast out. And this is more then was in the Principle laid down: For we see extraordinary Gifts were subject for tryal not onely to extraordinary persons (as the Apostles were, which stints the wonder) but even to ordinary and stationary Presidents; for so it was in the Prototype of the Jewish Church, where their great *Sanhedrim* had the judgment of Prophets reserved to the discussion of their Chairs: Which was the meaning of that saying, (not prophesie, as it is vulgarly thought) *That a Prophet could not perish out of Jerusalem*; that is, not legally or judicially, for violently he might: Which saying of Christs has its strength founded on the soveraignty which the *Sanhedrim* had over the Prophets.

Tertullian de animâ.

Use 1. Me thinks, when persons immediately inspired were so humble and free in their Regulations by Superiours; those who have no claims to such an elevated sphere, should not withdraw their necks from the easie and profitable yoke Christ has put upon them, but be accountable to their present Ecclesiasticks for either of the Heads, of Ordination and Instruction.

Let me freely speak a word of each, before this Reverend and Learn'd Assembly; not that I hope any of you need incentives

to

to draw to this Duty, but becauſe the times we have lived in needed, and perhaps the preſent have not had a perfect deletory of this Error.

1. For Ordination: However ſome perſons may look upon it but as a perfunctory Ceremony, yet the Right is of hoary Veneration, and neceſſary Inſtitution. The Jews derive it as high as *Moſes*'s laying his hands on the 70 Elders; and make it ſo neceſſary, that they admitted no perſon into their *Sanhedrim* (greater or leſs) without it: Which I urge in this inſtance, becauſe ſome perſons thereby think they wound us with our own weapon: Ordination (ſay they) being proper, not to Eccleſiaſticks among the Jews, but to Senators of the Long Robe, nay indeed to all Officers; But now it is thought impertinent to the laſt, and why then with ſo much acrimony and fixtneſs to be required from the firſt. To which I ſay, That as the Prieſthood was an Office, ſo it was contempered to the condition of other Offices; but as it was a Divine Office, ſo it was diſtinguiſhed from the common ordination both in the ſubſtance and ſhadow; for firſt, the learned know that there was a different form of words in the Jews Rituals for thoſe ſeveral kinds of Ordinations, and a divers latitude expreſſing their power; The Church Ordination was called, רשות לתורות באימר ותחר *A Faculty of diſcerning about things bound or free.* And ſecondly, the Prieſt had an appropriate Ceremony (by the filling of his hand) which we never find received into any Laick Ordination. This Rite, the Symbole of Office, the Jews Church ſet at ſo high a rate, that when in the Emperor *Adrians* time an Edict (on forfeiture of life) came for repreſſing Jewiſh Ordinations, (that is, the continuation and ſucceſſion of their Church) *R. Judada* for ordaining Five Presbyters (and ſo keeping their coal alive) gain'd the title of חסומך *The Ordainer*, and is loaded with the titles of, *Moſt holy, &c.* and all appellations proclaiming an honorable eſtimation. I cannot inſiſt here upon the ſeveral requiſites they exacted from the Ordinand, their queſtions, forms of approbation or rejection, their garments, and expreſſions of joy or mourning by their white or black raiment. All this is alluded to, (and was plainly underſtood by thoſe who were contemporaries to thoſe Solemnities) *Rev.* 3. 4. *They ſhall walk with*

Mr. *Selden* on *Huſ. b.*

Scrarius in Joſh Scal. Elench. Tribar.

with me in white, for they are worthy; *(i. e.)* approved, as the Jewish Candidate was, who when approved remaind walking in his white garment in the Parlour for tryal; but the reprobated went out with mourning, and clad in Sables; nay, when many of the Jewish train were discarded by our Saviour, as of pomp rather than use, yet this was adopted into his Family; required of those that were called immediately from Heaven, *Acts* 9.17. thought a Prophetick Trumpet had sounded his Excellency, 2 *Tim.* 1.6. And the primitive severity was such, that a temerarious intrusion into the Church without Ordination, was a perpetual exclusion from the Ordination of the Church: Nay the very Heathens would not ape Gods Priests, and leave their Ordinations behind, but retaind it in a very solemn and grave way, and called it *Dies Natalis*, the birth day of their Minister.

Hormisd. Pont. c. 1. de cler.

Alexand. ab Alex.

2. For Doctrine, there is great need of searching after this, that wandring brains may not homilize in their own sence; for if the fountains be poysoned, what will become of those that drink; There is a spiritual circulation of blood as well as bodily; what is in the head of the Minister, will not be long absent from the heart of the people; especially if it be bad, for that like venome is easiest imbibed: Therefore all the Jewish Prophets first brought their speculations and nailed them on the gates of the Temple, that they might be pryed into by every eye, before they past Canonical: But the Authentick lustration was by the great court of 72. that had their rules prick'd down to examine by; excellently described by *Maimonides*: And they counted a false Prophet such a Wolf, that they thought it pious to way lay him with any toils and traps: and therefore that was not an envious insidiation which they laid for our Saviour, in summoning false witness against him; but a peculiar Stratagem they had for the discovery of any (supposed by them) grand Impostor; to tell a lye (as the law sayes) to find out the truth: Heretical Teachers they punished with excision; nay, their censures persecuted them even unto the confines of another life; for thus bitterly they prognosticate their Doom; המחלל את קדשים והמולה פניהם בתורה &c. *Who explains the Law against its mind and reason, although he have it always in his*

Calvin in Is.

Maimon praef. in Misd.

Acts 6.13.

Pirk Av c. 1.

R. Elies in Av c. 3.

his hand, and perform many good works, yet he has no share in the world to come: Therefore the Pillars of the Gospel-Church do so much labour to uphold the faith; command to keep the form of sound word; and the first Church so meek and unpersecuting, did not think her self too tetrical, when she pronounced those sentences against pertinaciously heretical Doctors; that their blessings might not be received by the people, nor their tombs visited, though they should die Martyrs for other Articles of Christianity, *&c.* *Concil. Laod. c. 32, 34.*

Use 2. Yet another lesson may be attained by us before we part with this; from the persons exercising this government, as the last was from those over whom it was exercised: The Apostle holds the reins in his own hand in this Chapter, and *ver.* 29. *Let the Prophets judg*: and 32. *They are subject to the Prophets.* *Salmas. appar.* Then sure the lay-mans claim to Church Government is usurpation; and those Criticks delude us with a false scheme of the first times, who in their Horoscopes say such was the figure, and that the Lay-man was ascendent in the Nativity of the Church: I demand, did they rule the Apostles or not? if they did not, then they can have no Scripture for ruling now, since all Scripture was written during the Regimen of the Apostles; And for the Records that next succeeded, I shall quote but one from an ancient Role.

Συναγέσθωσαν δὲ τῷ διακονείῳ οἱ διάκονοι, οἱ πρεσβύτεροι καθίζοντες, &c. On the Monday Consistories let the Deacons and Presbyters be present and judg: This is an account of the first word of the Text, with its reflections on the faces of what anteceded and followed. Now the service or office at the Sacrament follows next, *Else when thou shalt Bless*; *Constit. Ap. 2. 47.*

Bless, (*i. e.*) Pray at the receiving the Communion, so Interpret it now; for although Εὐλογεῖν be not so streightned in signification, but as long as the Hebrew בָּרַךְ to which it answers, and so in Scripture signifies either to praise, wish well, or do good to a person, yet by a Jewish custom and acceptation it come to be narrowed in this application; thus; before their meals they used a Grace which began thus, בָּרוּךְ אַתָּה יְהוָה *Thou art blessed and praised O Lord*; and this Prayer they called by the name of קִדּוּשׁ a sanctifying it; from whom *Bless*;

in their Rituals this word was traduc'd to their holy things which came to be eaten; as 1 *Sam.* 9. 13. Εὐλογεῖν θεὸν ἢ εὐχαριστεῖν θεῷ ὑπὲρ τῆς θυσίας, to praise God, or give him thanks for the Sacrifice; from them tis borrowed by the Apostle St. *Paul*, 1 *Cor.* 10. 16. for the Eucharist; *The cup of blessing which we bless*; and by Ecclesiastical writers almost appropriated to the Holy Communion; so this word signified anciently εὐλογοῦντα κατασκευάζειν, to destine to a holy use; and in *Justin Martyr*, and *Clemens Romanus* is expounded by εὐχαριστεῖν. Besides this will be made more conspicuous, in expounding the next words of the text, till when I desire it may not be vext with any scrupulous sollicitation, but on the presum'd verity of it, rather to entertain your selves with this practical note.

Oecumen: Apol. 2. ad Ant. Conſtit. Apoſt.

Obſerv. That in the first purest times, receiving of the Sacrament was the frequent companion of Church Prayers: For our fore-fathers thinking the blood of Christ to be the best Rhetorick could be used to God, and that he was like *Admetus*: held up his son to him in the offertories of their prayers, especially their solemn general prayers for all the great necessities of mankind; as we still have these prayers as the handmaids on our Communion; they mounted their prayers on the wheels (as I may speak) of Christs blood, and thought that an artillery fit to batter Heaven. The former part of prayers were used in the presence of the Catechumens, exorcised, &c. but the Communion prayers was onely the service of the *fideles*; the Eucharist the chief ingredient of this office; and therefore in the Dialect of the fathers *Orationes Sacrificiorum*, and the Eucharist, are but coincident terms to signifie one thing.

Tertul. de Oration. c. 14.

Use. If Church Prayers and the Eucharist were by God thus hand-fasted together, why should they by any man be afterwards put a sunder? If Prayers must be frequent, then why the Sacrament so great a stranger to most of our Assemblies? Would to God we might by this argument be sollicited to confederate them again; for, from the beginning it was so; Every day was the Virgin Churches practise, *Acts* 2. 46. which the the Syriaque interprets of the Eucharist. And why joyned with religious duties there, if not meant of one? In St. *Basils* time, ἅπαξ μὲν τοῦ ἐνιαυτοῦ τὰ ἅγια προσφέρεται, καθ' ἑκάστην δὲ ἐκκλησίαν τετράκις τοῦ μηνὸς, four times

times a week we communicate, besides on Martyrs dayes: at *Alexandria* twice; then once every Lords day; afterward it descended to thrice a year, in a latter Councel to once, and now in our unhappy times not once in twenty years in many places: thus a great flame by succession was reduced into a spark, and afterwards vanished into pale ashes. *Socrates Concil. Lat.*

But God be thanked that your zeal has promised life again to this grand piece of devotion; this dayes practise is our Matriculation again into our old duty; what is done in the mount this day, I hope is but the pattern of what is to be set up in your little dispersed Rural tabernacles; Since you thus aim on high, give me leave to imp a few feathers to help mount your flight. Innocent *Adam* was said to possess a symbole of this Sacrament, and therefore needed it: And lapsed *Adam* expulsed from it is made by Jews to mourn for his excommunication 300. years on the mountains of *India*. *Gregor.* The Jewes contempt of their Passeover was punisht with a Cherith, *Exod.* 12. 15. which the best Criticks stretch to its utmost capacity of civil, spiritual, and eternal excision without Repentance; and when in their dispersions they could not have a formal Passeover, their writers tell us they upheld the memorial in a commemorative one, that hindred from doing what they would, they might shew their affections to it by doing what they could: This Practice has kept for us the Annals of Christs Ministry; St. *John* reckoning them by Pasches; and our blessed Saviour himself traveld once (that we read of) 56. miles to observe one, *John* 2. 12. *Buxtorf. of Gher.* The *Suspiria Eucharum*, or breathings towards the Communion was a Proverb among the Primitives, so flagrant was their zeal for it: Nay, the Heathens had and communicated frequently in a Sacrament much of the same species with ours, with great purifications for it, rejoycing in it. The great wickedness and especially uncharitableness of our people calls loud for this Catholicon, that feast of love to combine us together; of which sin, it may go for no light suspition that those breaches have been the judgment. Some persons it may be now might fear, that from this whetting them to the Sacrament, I should pass to some more minute considerations by way of preparing you for it, but I am not so vain to think that you either do need that, any more *Causab. exerc. 9 tra. Baron.* *Fulim firm.*

than I am fit to perform this: Such a project might well suit the œconomy of a Country charge, not a Convocation of Clergy, whose duty it is habitually, and whose care it was actually to possess themselves of time, on purpose to secure the interest of so great a design; I am like the Apostle, discoursing before Prophets men of great gifts, and therefore waving this, I must consider that; for it is the next and third circumstance that was propounded in unfolding the text; The Minister or the Priest performing the mysterious celebration, and he is expressed in the word *then*; *Else when (thou) shalt bless.*

Then) Now the sence of the Text like the rising morning begins to open its eyes wider on us; this is the word (as in Italian locks) that will help us possess the treasure; for as the person is here found to be, so will the whole action be denominated: he will prove that to be an Eucharist, and that will lend us something too to assert him a Priest; But for the present so I assert him to be from 3. apparent arguments, lodged fairly in the bosome of the words: first of all he is opposed to the sayer of Amen here, which being the duty of the people, the opposite to it must be the Priest. 2. The learned must confront the Idiot or unlearned in the Text; and 3. His place proves him so; for if the Unlearned, Idiot, the sayer of Amen take up all the people, and possess but one place (or *Room*) in the Assembly, then the vacant chair must be left for the Minister, to omit the force of the context, that the Apostle is speaking of spiritual exercises, of Prophets, and of Blessing, the Priests Act; Supposing then this assertion redeemed from some obscurity, I shall pass but this one observation upon it.

Observ. That in the time of dispensing extraordinary and Miraculous Gifts, yet God was pleased ordinarily to make the Ministry the seat of these: For of such gifts the whole chapter speaks, and in such persons the text incircles those gifts; the wind of the spirit is free, but here it was pleased to become a trade wind, and to blow, (commonly I say) from one corner; for besides what the text seems to favour this in, there are two circumstances more to help conclude it. First, the Scripture is clear, that these gifts were ordinarily distributed by imposition of hands; Gods hands never coming empty: And it will be as easily

 yielded

yielded that though laying of hands was sometime on other persons for their significations, yet on no whole tribe of men else (and upon all those) hands were laid. Secondly, But the Prophets Disciples had a particular cultivation into which fallow the seed of the Spirit did ordinarily inject it self; their breeding in Universities, Schools, was an ambush as it were, laid to catch this spiritual wind; Instructions, and Tutorage, and Prayer, and a sedate Spirit lead to it, which are the effects of those fraternities: Thus when *Saul* came within the air of *Carmel* he was inspired, 1 *Sam.* 10. 12. But the wonder was, who was his Father, that is, his Master? or how he came to be so without one Τέκνον ἐστὶ πνευματικὸν τῦ διδασκάλου μαθητὴς, for the Disciple is the Spiritual son of his Master; and therefore I suppose *Acts* 3. 24. The Prophets are numbred from *Samuel*, not because he was the first Prophet, but the first Provost of a prophetical Colledg, under whose tutorage they became such, and so might well be said the *Prophets from Samuel*; Nay the Prophets, *Jeremy*, *Haggai*, *Zachary*, *Malachy*, &c. that go onely for immediate Prophets among us, are by the Jewish writers enrold as members of their great Assembly, and made such by Imposition of hands. *Basil.* R *Kimchi*, in 2 Kings 22.

Use. From whence that common Argument will be much invalidated, that men preach now by vertue of their gifts who are no Ministers; because we do not read all were Ministers whom we find in the first age to have preacht from their gifts: For if God was pleased to Center his Gifts ordinarily in the Ministry, then the supposing them to have such gifts, will bid somewhat fairly (though not demonstrate) that they were of the Ministry: Besides, the people are said to do many things representatively in Scripture (as they do in Parliament) by such Members as among them are capacitated, and not that every one is fit for every thing; So I conceive they try Spirits, prove all things, which are other popular arguments in the former plea; that is, by their guides whom God has enabled so to do for them. The common voice of late ran that the People were the Church; let that be made good when it can; I am sure the Governours of the Church and Ministers do pass for the whole Church in Scripture and primitive language; What God commanded *Moses* to tell the

the congregation of Israel, *Exod.* 12. 3. he report onely to the Elders; *vers.* 21. And it is to be supposed that *Moses* understood, and disobeyed not Gods command: So St. *Chrys.* expounding that Speech of Christs, *Tell the Church* εἰπὲ τῇ ἐκκλησίᾳ τοῦτ' ἔστι τοῖς προεστῶσι; That is, saith he, those that are the Presidents of it. A number of those trivial reasonings might find their answer here, but that the Topick is large, and right Logick would first state the question before it determine; all which I have not time for: All I assert is the unconclusiveness of their Argument; especially when persons shelter themselves under extraordinary gifts, who have not been guilty of so much as ordinary, whom as a mean Subject I shall take my leave of, and think my time better spent in conversing with those of a higher illumination, which will be presented me in the next words of the Text; actings by the Spirit: *Else when thou shalt bless with the Spirit;* (*With the Spirit*) thats the manner of this Office, or Service; The context speaks it to be a miraculous gift of the Spirit; 1. By speaking by a suddain elocution; 2. in a strange language: and antiquity stamps that image upon it too; Καὶ γὰρ ἦσαν τὸ παλαιὸν καὶ χαρίσματα διάφορα, &c. of old there were many that prayed in the *Persian*, *Roman*, and other languages; nay they could tell the secrets of the heart: all this is not an ordinary work of the Spirit.

Chrys. Hom. 6. in Matth.

St. Chrys in 1 Cor. 12.

From whence I shall but ventilate this onely probleme; Whether this do not justifie extemporary prayer to be the praying by the Spirit, and thence condemn all set forms? I answer no; For first, Praying in a tongue (miraculously given) is here the chief note of praying by the Spirit, not a volubility and affluence of expression; let those that would bind us to this, bind themselves to that. 2. If any man now pray by the immediate Inspiration of the Holy Ghost, than that written, is Scripture, and then we may have new Bibles; but if men pretend not to such actions, why are the people deluded with the quoting these examples. 3. The mediate acts of the Spirit are no less the Spirits acts, than his miraculous; as Christs going in a Ship was as truly his passing on the water (though not so wonderfull) as his walking on the Sea. Now thus he may pray by the Spirit, that prayes by a Form; if he pray for such things as the Spirit hath

hath told us in the Scripture are pleasing to God, and for such ends, and with such conditions, and such words; many patterns of which we have dictated difusedly up and down in the Word, either as prayers for us, or models to us; And all this is praying by the Spirit objectively: But besides, when he does enlighten us and enliven us (not extatically but) rationally, and in the way of men, not Spirits; then we pray by the Spirit enabling us subjectively. 4. This way is better for us; For first, afflations were not by way of habit to be used when the person, but when the Spirit pleased; which must be sometimes prepared for (not excited as I suppose) by Musick in *Elisha*, and sometimes waited for as by *Jeremy* 10. dayes, *cap.* 42. 7. Who would be content to abstain from a voyage to Heaven so long, waiting till this Miraculous wind should blow. Tis 2. more honourable for the people; for such gifts pretended, supposes them Infidels; 1 *Cor.* 14. 22. And so indeed they have been made, for else what needs the making new Churches? By a just judgment God has suffered those to debase the people whom he honoured, because they honoured whom he would have debased. Tis 3. more sure for us than even an Inspiration or voyce from Heaven to another, 2 *Pet.* 1. 19. That which is Inspiration to him, is but Tradition to me; and if it were true, I am not bound to believe it, unless it were delivered to him to be communicated to me; and it may be the suggestion of a black Angel who is shipwrackt already, and therefore is kept a while from sinking with the joy of seeing others swimming: But man teaching has the venture of his soul in our Boat, and he cannot wilfully ruine us without damning himself by compartnership. 4. Tis more orderly, as appears by the confusion in using those truly miraculous gifts which the Apostle labours here to regulate: old Babel brought in strange tongues, and those again had like to have rebuilt old Babel. The first ages after the true gifts vanisht were so pestred with the putative ones, that they were feign to reduce things to a common standard, rather than let every man measure according to his private bushel; from whence proceeded these sanctions, περὶ τοῦ τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε. Because of new Prayers and Psalms that every day flyes from the furnace of private brains, therefore the Church appoints that the

Concil. Laod. § 18.

1 *Conc. Milevitt.*

the ſame Prayers be made at Morning and Evening. And in another Councel *Placuit ut preces quæ probatæ fuerint a concilio celebrentur*; ſuch prayers were onely to be uſed publickly by the Church, which were ratified by the Councel: So in a 3. *Quicunque ſibi preces aliunde deſcripſit, eis non utatur, niſi prius cum inſtructioribus fratribus contulerit*; let no other prayers be uſed unleſs upon collation firſt had with our more learned brethren: But there is a better ſubject awaits me than this altercation, and thats communion, God ſend us a good and more of it: I ſhall fly toward it as faſt as I may, thats the fouth particular I obſerved in the Text: the Service, the Prieſt, the manner of Celebration, and fourthly the Communion; to that I come now, and deſire you to bear with my ordering this, for that you will be ſure to be invited to a better anon.

Concil Carthag 3.

Give thanks.

The Communion) I found that on the word giving of thanks, not ſingly, but with the aſpects that the other parts of the Text have on it; we give thanks tis true, or ought to do for all benefits; for our Refections particularly: the Jewes had then a large one, though many in late dayes have neglected it on the pretence of wanting Scripture warrant; but their *Cos Hillell*, our Cup of Praiſe after the Paſch, our Saviour endenizond into the tribe of Chriſtian Ceremonies, making the cup half the dividend of our Sacrament; the Apoſtle without doubt aimes at this, 1 *Cor.* 10. 16. *The cup of bleſſing which we bleſs, is it not the communion*, &c. But beſides this, *Euchariſtia* not onely in Scripture, but Church language is put for this Sacrament; ἑκείνη βεβαία εὐχαριστία ἡγείσθω; Let that be counted ſayes a Father a ſound Sacrament which is under the Biſhop, or to whom he gives leave; And another συντελεσαντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, having done their Prayer and Thankſgiving (*i. e.*) the Sacrament; 3. *Eulogia* (which is in the front of the Text, *when thou ſhalt Bleſs*) ſignifie in antiquity thoſe parcels which were ſent by the Deacon or Acoluthor of this Communion to the abſent: καὶ τοῖς ἀπουσιν ἀποφέρουσι, ſayes *Juſtin*; and the reaſon of it is given *ut ſe a noſtra communione non judicent ſeparatos*, that they might not ſuſpect themſelves aliend from our Communion. And therefore becauſe this was a thanſgiving, neither did they uſe to celebrate on faſting dayes, or in lent (except Sundayes) becauſe mournings and thankſ-

Ignat. ad Magneſ.

Juſt. Mart. Apol. 2.

Juſt. Mart. Apol. 2. Damas 91

thanksgivings were oppoſite; but in ſome places the contrary cuſtome did obtain.

Uſe 1. The true uſe of the Sacrament firſt breaks out from the very word, that it is to be a bleſſing and lauding God; becauſe he bleſſes us with it, therefore we do him in it; and that not onely for that great and ineſtimable benefit of the redemption of the world by his Son, whereof this is not onely the ſcene but ſeal: But there was another ſort of bleſſing God, commemorated in this Ordinance by antiquity, which *Pancirollus* might have recorded among his *deperdita*. And that was the bleſſing of God for his creation, the agnizing his dominion over the creatures, by this little tribute of the creatures as a chief rent we offer up to him, to acknowledg our holding all the demeſne of our life from him: Thus *Irenæus* urges againſt the Heretieks who denied that God created the World, this acquittance of the Church under her hand (and ſeal) confeſſing the contrary, by offering up daily to him the marrow of all the creatures and ſtaffe of the world, in bread and wine. *Irenæus l.* 3. 34.

Uſe. 2. But moreover the very throat of Tranſubſtantiation ſeems to me to be cut from this denomination of this Sacrament, by deſtroying the foundation or baſis that ſupports it; for if thanksgiving be the nature, and almoſt the whole office of the Sacrament, than it is not tranſmuted from what it was, to become what it was not by any operative words of Inſtitution: tis true this is annexed to the office of the Sacrament, but the whole virtue of that lyes in the Prayer (or Thankſgivings) of the Church, that God would be pleaſed (for his people) to effect this; this is *Ignatius* ſence: The prayer wherein the Church and Biſhop agree, prevaileth to make the Sacrament the Bread of God: The Euchariſt denominates the whole action, becauſe the thankſgiving was that which conſecrated. And therefore in ſome Ancient Liturgies after the words of Inſtitution read, prayer is made that the Elements may be ſanctified by the Holy Ghoſt for ſuch and ſuch effects of grace in the worthy Receivers. Therefore that the Papiſts inſiſt on of its being cald a Sacrifice among the Ancients is hugely frivolous; for they call it ſo before it was conſecrated, when barely preſented or offered by the people to the Miniſter, or by him to God: Beſides, ſome of them *Epiſt. ad Smyr.* *Caſſander de Liturg.*

Gregor & Isidore. remember a very curt office of St. *Peters* consecrating the Lords Supper with the Lords Prayer; but from the feast tis time to behold the guests which come in the fifth or last place, and they are the Communicants, charactered here by their names, the *Unlearned*; and secondly their place, *The room of the Unlearned.*

The Unlearned 1. Their name *The unlearned, Idiots* it is in the Greek; which word by custom sounds but coursly toward the vulgars credit, (as blasphemy and the like) but in the Original sence means onely the Unlearned, or indeed the Laick; the populacy in opposition to Eccleſiastiques, we translate it the Unlearned. *Lucian Dial.* Πολὺς ὅμιλος τὺς ἰδιώτας καλοῦσιν οἱ σοφοὶ. The wise men call the multitude or common people Idiots, sayes a good Critick in the Greek tongue: The Hebrewes gave them a contemptible name by Origination, which yet custome mollified into a friendly reception from the Commons. A son of the Earth, as *terræ filius*, sound civilly in our Universities *R. Lipp. Numb. 128.* לא עם ארץ חסיר An Idiot cannot have the name of חסיר becauſe practiſe does not do well without Theory; nay, they made the very name Idiot turn Jewiſh: חריטורין is read often in the Rabbins; well the name of Idiot or Unlearned is a deſcription of the Laick, and a distinction of the Miniſter or Prophet from him, *&c.*

Use. And may it be ſo ſtill; never could I ſay it more opportunely than in ſuch a learned Aſſembly, that this distinction may be alwayes retained between the Miniſter and People, that they may be the Unlearned (not ſimply but) in compariſon of the Miniſter, and theſe obtain the title of learned in contradiſtinction to them: It is a ſad thing when the Miniſters are *præceptores diſcipulorum* (the Maſters of Schollars) before they have been *diſcipuli præceptorum* (the Schollars of able Maſters:) Young Phyſitians (the old saying was) had need of new Church-yards, and raw Preachers of a new Hell; Therefore God placed the Rational upon the High Prieſts breſt with *Urim* and *Thummim*, that there ſhould be light and perfection in thoſe. The Jewes had but a ſowre saying concerning an illiterate Prieſt though he were the High Prieſt; and their loweſt *Hacks R, Lipp.* Prieſts were high enough to what our Goſpel Miniſters are in the account of ſome; אם היה ממזר If a Mamzer, a baſtard be

be learned and the High Prieſt not, he is the better man of the twain. It is a vain thought of thoſe who think it ſuffices him to be honeſt; for he had need of a good skull that muſt knock heads with the infernal Serpent; ſuch hurt as much by their ſilence as they benefit by their converſation, 'Twere a wonder almoſt beyond credit to ſay what learning the Jewes required in any they ordeined: But ſo did our Saviour, though ſome are pleaſed to take Sanctuary under him and his bleſſed Apoſtles for their ignorance; an excuſe worſe than the crime; before he commiſſionated them he inſtructed them, and therefore the Saxon Bible call them by a pat name *Learning Chnitas, Learning Servitours*; and for himſelf, not onely all the treaſures of Heavenly Wiſdom were lockt up in him, but he gave demonſtrations of all the learned Books and Writings of his age in his Works. Theſe are ſeald up to the ignorant, and therefore I ſhall point at one or two of them; *Mat.* 5. 18. *Not one jot or tittle of the law ſhall periſh*: 'tis a perfect tranſcript out of the books of the Jewes, *&c.* מפני מה לא נהוללה טטמי The Book of *Deuteronomy* aſcended before God and ſaid, *Solomon* deſired to blot Jod out of her; to whom twas anſwered, that a thouſand ſuch as *Solomon* ſhould fail before her: So *Mat.*6.15. our Savour ſpeaks of laying up treaſures in Heaven; tis a duplicate of that Talmudick ſaying, or rather this of that, אבותי בנוו אוצרות למטרה *&c.* *Mubaz* anſwered his friends who complained that he gave too much to the poor; *My Anceſtors*, ſaid he, *layed up their treaſures on Earth, but I mine in Heaven; they layed them where the hand of the thief might invade, but I where the thief cannot break through and ſteal*: Nor do I expect to be choakt with a reply that all theſe writings were after Chriſt, for the ſayings might be before him, and ſo preſerved by them, who tis unlikely would go to filtch them out of him: In ſhort, ignorance is virtually every errour; and therefore let us not change names with the people to occupy the place of the Unlearned; which leads me to the laſt head, the deſcription of the Communicants by their place; *Elſe how ſhall he that occupies the Room of the Unlearned.*

Falket in lib. reg.

Talm. Maſ.

The Room) may ſeem onely to be a paraphraſe of the unlearned to unwary Readers; and indeed ſome very learned have

The Room.

been imposed on by other places to misinterpret this; so *Buxtorf* in his Rabinical Lexicon radix קום interprets it simply the unlearned, and from him *Dilherus* in his Eclect: because the Hebrew use this expression without Emphasis: ממלא מקום is to be with his Father; but it has here its energy and weight, and is another distinguishing mark of the People and Priest; it was transmitted first from the Jewish Schools and Synagogues, whose Doctors had the uppermost rooms, as our Saviour notes, quipping therein their pride (these loved it) not dignity; Else he would not have taken up his own seat among the Doctors, *Luke* 2.46. nor would it have had a remark set upon it, had their seats been promiscuous among the people; for the order was, that the Rabbins and Doctors sate on a Throne by themselves, with their faces towards the people; and their Schollers on Forms or lower seats gradually, with their faces from the people, towards the Hecall or Sanctuary; but the People sate or lay on Mats under them, within the cognizance of the Doctors; and therefore tis St. *Paul* prescribes modest and decent behaviour in the Church, because of the Angells (*i. e.*) their animadversion of their carriage: The same place befits not the Scholler and the Master, and therefore our Saviour Christ copied out the same state and respect of his Officers: they who reteind the signatures of the first Church in lively Characters, do punctually so express it; Κείσθω δὲ μέσῳ ὁ τῆς ἐπισκοπῆς θρόνος; Let the Bishops Throne be set in the midst, and the Presbyters sit on both sides, the Deacons standing; And let the people sit on the other side, *viz.* in the body of the Church; whence the Scriptures calls them προεστῶτες, the Greek Fathers πρόεδροι, and the Latine *Praesidentes*, from this distinction and eminence of place: And some learned men think that position of the Church triumphant signified *Rev.* 4.4. was but a copy of the position and site which was in the Militant in the first ages.

D Camius in Esay.

Ignat.

Tertul.

From which (not now seeming inconsiderable) circumstance of place, these three Corollaries do seem to me not incongruously deducible:

1. That there is no such thing as a Lay-Elder in the Church; theres no place here but for the Minister and Idiot, the *Plebs* and *Ordo* in *Tertullians* language; another Herald in Scripture

Scripture must be got to marshall this amphibious Novelty, and assign its seat and place in the Church; St. *Pauls* Elders must be teachers, and have double honour, that is, of respect and maintenance; which whether these shall have, let the Minister consider well that admit the one, if they can be as willing to digest the other.

2. This exposition teaches us our place; as well to as from others: when the Clergy broke in upon their superiours, no wonder their inferiours invaded them; a propulsation of the first air sucks in the next into its place, and so did our selves give the invitation to our own thrusting out, for the place thus delineated, did cleerly distinguish the Clergy among themselves, all in, but not of one place; but a superior place, and an inferior, and so Persons: so the Jewes had Priests and chief Priests; a high Priest and his Sagan; there were Rulers of the Synagogue (the Officers of the 23.) and Rulers of the People (that is, Officers of the high Court of 72.) yet both sometimes called Rulers indifferently, without observing this distinction; we see identity of name, is hence but a bad argument for a Sameness of dignity; and among our Saviours extraordinary Officers there was a scale of, First, Apostles; Secondly, Prophets; 1 *Cor.* 12. and much more among his Ordinary; when St. *Paul* sayes the Deacon had obtained a good degree; thus the Ancients paraphrase it, 1 *Tim.* 3. 13. Καλὸν βαθμὸν ἑαυτοῖς περιποιοῦνται τὴν ὑπηρετικὴν, a higher Station in the Presbytery or Episcopal Chairs. *Theophyl.*

3. Heres a perfect *aequator* dividing the Minister and People into two hemisphæres; Confusion has laboured to make them differ by joyning them together; but the Scripture preserves our liberties by retaining the ancient markes and boundaryes; we are there distinguisht by names, qualities, commissions, duties, maintenance, and here by peculiar place; but to adorn this Province, were to light a Candle to the Sun.

Onely for a conclusion let me make it my request to God for my self first, and then for us all; that since the people are more affected with, and will be sooner concluded by sensible and visible arguments, then the most real and speculative demonstrations, that we would make it our business to distinguish our selves from them, not onely by habit and place, but by these three or four other

other differences, with which I ſhall put a period to your preſent trouble, and deſire to make a beginning to our future converſation.

1. That we would difference our ſelves from them by our callings and buſineſs: as that is not of this world, ſo we ſhould not be, but like men abſtracted with the hopes and promotions of another; neither drowning our ſelves in the agitations of this life, nor devoted to pragmacy or policy: Let us give up our main attendance to reading, doctrine and exhortation, 1 *Tim.* 4. 13. And not κοσμικὰς φροντίδας ἀναλαμβάνειν, as the Apoſtles Canons phraſes it, to the revolving the affairs of the world in our minds; you know how many of the ancient Canons forbids the implication of regulars in ſeculars, commands them wholly to attend on divine miniſtrations; I ſhall but point at their inſtances, becauſe I doubt not better known to you than my ſelf: Ancient Canons excluded us from Merchandizing, Farming, Warring, from being Guardians, Executors, ſtudying the Law and Phyſick, that thoſe might not be pretences of avocation to our ſelves or ſcandal to others. The Apoſtle to *Timothy*, 2 *Tim.* 2. 4. ſayes, no man going to War ſhould entangle himſelf with the affairs of this life; the word is ἐμπλέκεται, on which an Ancient thus deſcants; the word, ſaith he, is taken from an Adder lying in the way, which does firſt deceive us by her innocent appearance; Secondly, retard us by fetterring us in our courſe; But thirdly doth ſting us with Mortiferous poyſon: So hard a matter is it for us innocently to mingle our ſelves with the world.

Apoſt. Can. 6.

Theophil.

2. Go beyond them in holyneſs: The Scripture calls us Angells, let us labour to be ſo in purity; to heal with the tongue onely is an eaſie way of Phyſick, and that which a dog can do as well as we: Tis the Scripture record, that before the Prieſt went in to offer for the people, he was to waſh himſelf firſt in the great ſea or lavour; and a Jew has this note upon it, that it was all made of looking-glaſs metal, that ſo the Prieſt might ſee and waſh off every ſpot in himſelf, who was to offer up prayers for the ſins of others: If *Moſes* by converſing with God once gained Divine reflections, how ſhould our faces ſhine that viſit him daily.

St. Auſtin.

Philo. in vit. Moyſes.

3. Let

3. Let us be induſtrious, vigilant (עֵרִים) over our flocks, that ſo the infernal Wolf may not carry away any of Chriſts Lambs, 1 *Tim.* 3. 2. If the Biſhop was ſo amazed when he was to give up his account to St. *John* for the young man concredited to him, who lapſed without his fault; with what faces ſhall we look upon God when we muſt anſwer for thoſe who periſh with ours;——*ſas eſt & ab Hoſte doceri.* *Euſeb. Eccleſ. Hiſt.*

Let us be awakened by the induſtry of thoſe that have taken ſo much pains to ſeduce to error; and let not any do more againſt God, than we ſhall be ready to do for him: Shall any falſe light (thoſe *ignes fatui*) outſhine the fixed ſtars whom God holds in his right hand; our peoples neceſſities are great, that we ſhould ply them with Cordials after ſuch plentifull vials of poyſon exhauſted, and ſo long floting in their veins: their expectations are great from us, that at ſuch a general Reſurrection from the dead as this is, they ſhould hear the Angels every where ſounding their Trumpets; That our ſound ſhould go forth into all lands, and our lines even unto the utmoſt parts of the earth: Prudence and juſtice to our ſelves calls for ſomething more than ordinary ſedulity: that may undo the hard fate of 20. years prejudice that has ſeized upon us, and by undeniable teſtimonies be able to confront their falſe preſcriptions; the ſecureſt men among us, and that are reſolved to ſleep, love to hear that their dogs are abroad and barking.

4. Let us be meek and peaceable, not litigious brawlers, or going to the extremities of the lines of ſtrict juſtice; let us not vex the people, leſt for gaining our fleece, we loſe our Lambs; Let this high Charity extend it ſelf even to the gainſayer, 2 *Tim.* 2. 25. As a fierce Maſter oft drives that out of a Boyes head by fear, which he would drive in by anger, ſo may our caſe be: Miniſters muſt not be σκληροὶ τῇ κρίσει, riged in judgment either as to Spirituals or Temporals, ſayes *Policarpus*; though many love to fiſh in troubled waters, yet few do to drink them: Let us therefore who are of the Miniſtry labour to diſpence this water of life as cleer and limpid as we can, free from the dregs of our own paſſions and perturbations: Twas obſerved that ſome of the Fathers were ſo fierce againſt ſeeming Hereticks, that before they had done they left them real ones. But *Auguſt. contra Manich.* *Epiſt. ad Phil.*

meek

meek St. *Austin* was of another ſpirit, more ſweet and domitable; when writing againſt his moſt furious Antagoniſts the Manichees, yet ſayes, Let thoſe rail againſt you who know not the hardneſs to find out truth, and the eaſineſs to fall into errour: Not but that the obſtinate and leaders of thoſe may and are to be rebuk'd with all authority and ſharpneſs: but it may be ſharp and meek; nay, tis then ſharpeſt (for it cuts deepeſt) when urg'd meekly; it makes the Iron (in a good ſence) enter even into their ſoul: As the blunt knife may grate and bruiſe, ſo may the blunt man; but it is the fine edg which is ſharp; and whileſt for its fineneſs it is leaſt ſeen, for its acuteneſs it is moſt felt. Thus our children which have been long ſtriving with us, will willingly throw us the ſtick, when they ſee we yield it to them; our reputation, eſtates, love, will be regained by the ſame means by which they were firſt gained; Namely, by Humility, Piety, Charity, and Induſtry.

God will bleſs us for doing our duties, and we ſhall bleſs God for reſtoring us to our Liberties; and his ſacred Majeſty for ſetling and defending us in them, and our moſt Reverend Father the Lord Primate his grace for his effectual contributions toward them, who like another *Zerubbabel* or Prince of our Captivity, made it his care in *England* to ſeek out all this poor Churches exiles, and has led them with him into the land of their Nativity or Poſſeſſions. Thus the Land and Church may have outward Peace, our Minds and Conſciences inward peace, and our Souls and Conſciences everlaſting peace; which bleſſing, that we now ſo much know to value by the want, may he help us to improve to his glory when we poſſeſs it: The God of Peace, for the ſake of his Son, who is the Prince of Peace, to whom be Praiſe and Dominion both now and for ever; and to move in a circle ending as we begin. Whileſt we thus bleſs with the Spirit, let the people who occupy the Room of the Unlearned ſay, *Amen.*

At this our giving of thanks *Amen*, *Amen.*

FINIS.

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